SEVERAL PAPERS;

Some of them given forth by *George Fox*; others by *Jame Nayler*, Miniſter of the Eternal word of God, raiſed up after the long night of Apoſtacy to direct the world, to wait for the Revelation of Jeſus Chriſt, and to turn their minds to the true light, that they may be reconciled to God; of the world is not worthy, and therefore doth hate, perſecute, and whom inpriſon them under the name of *Quakers*.

Gather ed together and Publiſhed by A. P. that the Truth may be ſpread abroad, and deceit be diſcovered.

Wherein the plain, honeſt, and ſober converſation of the Saints in fear and trembling, is juſtified, againſt the idle bablings of formal Profeſſors (the wicked faſhions and heatheniſh cuſtoms of this Nation) and of all ſorts of perſons, under pretence of civility.

Alſo the Prieſts of *England*, with their imaginary Doctrines and Worſhips diſcovered to be the grand enemies of Jeſus Chriſt; and the true worſhip of God in ſpirit and truth made manifeſt.

Alſo the occaſion of divers ſcandals concerning the Scriptures, Baptiſm, Lords Supper, Reſurrection, Magiſtracy and Miniſtry, caſt upon them by the Prieſts, removed.

With a word to the people of *England*, who in ſeveral Forms have long flattered themſelves with their Miniſtry, Churches, and Ordinances; but upon tryall, are found to be the Synagogues of Satan, Perſecuters of the Truth, and enemies of the Goſpel.

And a few Queries propounded to *Tho. Ledgard* of *Newcaſtle*, or any of thoſe he ranks with himſelf, under the notion of *Anti-Quakers*.

Printed in the year, as the world accounts, 1654.

To the Reader.

THere is a Paper for the Preſs, given forth by George Fox, *wherein all may ſee, That Forms of Religion, Ordinances, as they are called, and obſervations, where into people are led by the ſearchings of Wiſdom, and the light of their Reaſons and Underſtandings from the Letter of the Scripture, are nothing but the worſhip of the firſt Nature, the Sacrifice of* Caine, *which God doth not accept: And that the worſhip of God in ſpirit, is not known to ſuch, neither indeed can be, for to that eye it is hid; and the Revelation of Jeſus Chriſt, and of the deep things of God by the ſpirit, is a Myſtery to them not underſtood) which is intended, if the Lord pleaſe) to be made publick as ſoon as this is finiſhed.*

P A.

To all who love the Lord Jeſus Chriſt, Mercy and Peace be multiplyed unto you.

WHo have been ſcattered abroad in the cloudy dark day from mountaine to mountaine, and worſhipping that which they know not, following the imaginations of others, which they ſpake from the divination of their own braine, and not from the mouth of the Lord; ſhepherds that fed themſelves, and cloathed themſelves with the wool, and ſought after the Fleece, and ſo made a prey upon us, and do up on the people; but God, as he promiſed, ſaith he, I will gather my ſheep from your mouthes, and ſeek them which have been ſcattered in the cloudy dark day, hath gathered us, an doth feed us upon the mountaine in a good paſture; and ſo we witneſs the Promiſe of the Lord fulfilled: and as the Lord ſaid; I will ſeek that which was loſt, and bring again that which was driven away, who hath one ſhepherd Jeſus Chriſt; herein do we witneſs the Lord fulfilling the Scriptures in us; and I witneſs the loſt ſheep is found: and the Lord hath brought back again that which was driven away: and here do we deny all the Teachers of the world, who ſpeak a divination of their own brain, and not from the mouth of the Lord; for who ſpoke from the mouth of the Lord, denyed them then; ſo do we by the ſame word: and we deny all them that ſeek for gain from their Quarters, which are greedy dumb doggs, as the Scripture ſaith; and all thoſe who *take* the peoples money, and ſell the Letter, which was *ſpoken forth freely*. For *Iſaiah* that ſpake from the mouth of the Lord, he denyed ſuch things, and bid all come *freely without money, and without price*, to hear the voice of the Lord, that their ſouls might live, and to make with them an everlaſting Covenant, *even the ſure mercies of David*: and this Covenant I do witneſs, therefore I deny; with the ſame word

Ezek. 34. 12. *Jer.* 23. 10. *Ezek.* 34. 23.

Jer. 23. 16. *Iſa.* 65. 10, 11, 12. *Iſa.* 55. 4. 2, 3.

wherewith they *ſpake*, the ſame things the Scripture denyeth, and all thoſe that bear rule by their means, and hirelings which Preach for hire, and Propheſie for money. For *Jeremy*, who had the eternal words, denyes ſuch things. *Micha* denies ſuch things; and Jeſus Chriſt who was the Word, ſaid, *The hireling would fly*, becauſe he is an hireling: and this word the Lord hath made manifeſt, which gathers our hearts together up to God, and opens to us the Scriptures, whereby we ſee the deceits of the Prieſts of the world, now, of the ſame generation and nature, and acting thoſe things there is no Scripture for, which the holy men of God did not practice. And for taking Tythes in the old time, *Levi*, which was to receive Tythes, the ſtrangers, the fatherleſs and widows, were to come and eat, and be filled within his gate; but this was according to the Law; and here you ſee, the Prieſts of the world do not act according to the Law, in which were Types and Figures of Chriſt; and when Chriſt was come, thoſe he ſent forth were not to have a bagg, nor a ſtick to defend them, nor two coats, nor braſs, nor ſilver; but freely ye have received, freely give: The *workman* is worthy of his meat; ſo they neither walk according to the Law, nor the Goſpel, therefore we deny them: and the Miniſters of Jeſus Chriſt, which went into the world, they had no portion of the world, but whipping, ſtocking, priſoning; But them that were gathered out of the world in the eternall word, which met together, and were of one heart, one minde, one ſoule, to ſuch they ſay, If we miniſter unto you ſpirituall things, is it a great thing if you miniſter to us carnall things? But this was *ſpoken* to them upon whom the end of the world was come; and this I do witneſs, what the Scripture doth ſay: God commanded an outward Temple, Circumciſion, the Sabbath, given as Figures and Types, and Shadows of Jeſus Chriſt; ſo when Jeſus Chriſt, the ſubſtance was come, and when he was crucified and riſen, who believed in him, Preached his Reſurrection, and ſo went up and down in the Synagogues, and into the Temple, Reaſoning and Diſputing with them that held them up, to bring them out of the Figure, up to Jeſus Chriſt, who was the ſubſtance; ſo all which were gathered together in the ſubſtance, met together, and then the Church was in God, and

Jer.5.30, 31.
Mic.3. 11.
John. 10. .13.&.1.14
2 Cor.5. 19.
Deut.26. 12.
Mat.10. 8. 9,10.
2 Cor.11. 24.
Act.4.23.
1 Cor.9. 10.11
1 Cor.9. 10,11.
Gen.17. 11.
1 Chron 22.12.
Exod.31. 13,14.17. 18.
Act.21.17.
Act.4.32.

they

they denyed the outward Temple, which God commanded, being made the Temples of God; and denied Circumciſion outwardly, being circumciſed with the Spirit; and denyed the Jewiſh Sabbath outwardly, and obſerving daies; For he that believes is entred into his reſt, and hath ceaſed from his own *work*, even as God did from his. And all thoſe now, who have received Jeſus Chriſt the ſubſtance, who is the Head of the Church, deny all Types and Figures of him, and do witneſs the Scriptures fulfilled. And Jeſus Chriſt who is the chiefe Shepheard, the Biſhop of their ſoules: And Jeſus Chriſt who is the Mediator between God and Man, being made manifeſt in them, makes them all of one mind, and one heart, and to deny the prieſts of the world, who profeſs him in words, and act thoſe things he forbids. Firſt, for ſprinkling of infants, and telling people they baptize them into the Faith, into the Church, which there is no Scripture for; but the baptiſm by one ſpirit into one body, this we own: and the Church is in God, as *Paul* and *Silvanus*, and *Timotheus* write to the Church of the *Theſſalonians*, which was in God. And they tell people of a Sacrament, for which there is no Scripture; that we do deny, and them; but the Supper of the Lord we own, *The Bread that we break is the body of Chriſt*, *the Cup we drink is the Blood of Chriſt*, all made to *drink* into one ſpirit. And the ſinging of Pſalmes, after their manner, we deny; for they ſing *Davids* tremblings, quakings and roarings; this they have turned into meeter, as if we ſhould ſee one of you lying roaring, crying, till your eyes ſhould grow dim, and watering your bed with your teares, and we ſhould turn it into meeter, and make a Rime of it, and take it, and go among a company of ignorant people, and ſay, let us ſing to the praiſe and glory of God, *O Lord, I am not puft in mind, I have no ſcornfull eye*, when they are puft in minds, and have ſcornfull eyes: and when they read the Pſalmes, they *keep* on their hats; and when they ſing them, they keep off their hats; here they worſhip the work of their own hands: all ſuch practiſes we deny: but we will ſing with the ſpirit, we will ſing with grace, we will ſing with underſtanding, Praiſes, praiſes unto the Lord God on high. And they ſpeak a divination of their own braine,

1. Theſ. 1. 1. Rom. 2. 28 29. 2 Cor. 6. 16, 17. Col. 2. 16. 17. Gal. 4. 10. Heb. 4. 10.

2 Pet. 2. 25 1 Tim. 2. 25

Col. 1. 26. 29. 1 Cor. 12. 13. 1 Theſ. 1. 1. 1 Cor. 10. 15, 17. Pſal. 6. 6. & 131. 1.

1 Cor. 14 15. Col. 3. 16.

and

and not from the mouth of the Lord; and ſuch the Lord ſent his Prophets to cry out againſt; all theſe now who ſtudy a divination of their own brain, and ſpeak not from the mouth of the Lord, we do deny: and all who are made Miniſters by *Oxford* and *Cambrige*, bred up with Learning, and ſo made Miniſters by the will of men, and ſpeak natural Languages, as *Hebrew* and *Greek*, and ſay that is the Original, which a natural man may learn, and the natural man knowes not the things of God, and all ſuch we do deny; for *Paul* was brought up at the feet of *Gamaliel*, in the Jewiſh Religion, but that did not make him a Miniſter of Jeſus Chriſt; for he declares, that he was not made a Miniſter by the will of man, nor of man, neither by man, but by the will of God, and all ſuch I own, who ſtand out of the will of man, denying all carnal ends: for this miniſtry draws up to God out of the world, and doth not reſpect any mans perſon, but miniſters to that which is in priſon. But thoſe Teachers which are made by man, ſay, The Letter is the Light, the Letter is the Word, the four *Books*, *Matthew*, *Mark*, *Luk*, and *John*, is the Goſpel, when the Letter ſaith, Chriſt is the light, and God is the World, and Jeſus Chriſt is the glad tidings which was promiſed, the Lambe of God which taketh away the ſins of the world, and this we witneſs to be fulfilled; all they that are in the light are in unity; for the light is but one, and who know the light are in unity; all who know the word, which is a myſtery, are come to the beginning, are ſanctified by the word, and clean through the word; for this word is a Fire, burning up all corruption, as an Hammer beats down all high minds, high nature, that the pure ſeed may be raiſed up, as a ſword cuts to pieces, and divides aſunder the precious from the evil, and makes a ſeparation inwardly and outwardly from uncleanneſs; and this is the word of reconciliation, that reconcileth together to God, and gathers the hearts of his together, to live in love and unity, one with another, and lets them ſee how they have been ſtrangers and aliens from the life of God; the light doth, and the word draws from under the occaſion of all Laws outwardly, working out that filthy nature which the outward Law takes hold on; ſo walking in the ſpirit, there is not a fulfilling the luſts of the

1 Cor. 1. 14. Gal. 1. 14. & 1. 1. 1 Pet. 3. 19. John. 1. 9. John. 1. Gen. 3. 15. Luke. 2. 10, 11. Jhon 1. 29. John 15. 3. Jer. 33. 29. Heb. 4. 12. 2 Cor. 5. 19. Eph. 2. 12.

the fleſh; and the ſpirit is but one, which baptizeth into one body, which we do witneſs, praiſe be to the Lord, to be fulfilled. And whereas we are a people accuſed to raiſe up a new War, it is falſe: for dwelling in the word, it takes away the occaſion of Wars, and gathers our hearts together to God, and unto one another, and brings to the beginning, before Wars was; for the Miniſters of God, which had the word of reconciliation to draw them from the occaſion of all wars, working out that nature that occaſions warre, ſaid, whence do wars ariſe? even from the luſts, Therefore all dear people, who love the Lord Jeſus Chriſt, and the appearance of Jeſus Chriſt in your ſouls, be not talkers of the truth, nor followers of the blinde guides, but mind the pure light of God in you, which ſhews your ſin and evil, and how you have ſpent your time, and ſhews you how your mindes goe forth, and every carnal thought; and if you love that light, you love Chriſt, and walking in the light in meaſure, there will be no occaſion of ſtumbling, for all ſtumbling is being diſobedient, and wait to finde the word in you, as the Scripture ſaith; Not to fetch it from above, nor from beneath; but what ſaith it? It is nigh thee, in thy heart, for with the heart man believeth, and with the tongue confeſſion is made unto ſalvation: and abiding inwardly in the light, it will let you ſee one another, and have unity one with another, and the Teachers of the world to be the Miniſters of the letter. And whereas we are accuſed for going into Steeple-houſes, It was the practice of the Apoſtles to go into the Synagogues, reaſoning and diſputing about the Scriptures ſhewing them the ſubſtance, and told them that God did not dwell in Temples made with hands, neither was he worſhipped with mens hands: *Stephen* ſaith, *the moſt high dwels not in Temples made with hands*, and for witneſſing forth the ſubſtance, *was ſtoned to death*; but theſe were types of Jeſus Chriſt and the Saints, and who were made the Temples of God, denied all outward Temples. But the Miniſtery now which doth profeſs Jeſus Chriſt, holds up theſe outward Synagogues as *Moſes* which was a type of Chriſt, which was a ſervant, ann faithful in his houſe; the deceit after him got into his place and was called of men, maſters, which ſat in his ſeat, which pretended juſtice; and did not; and that was the

Gal.5.15.

Jam.4.1.2

Mat.23.16
Joh.10.21.
1 Joh.2.10.

Rom.10.8.
10.

Acts.7.47,
48,49.

Heb.3.5.

Mat.23.

time

Mat.23. 6. time before Christ was sacrificed up, he came to fulfil the Law, and not to break it: but he cryed, Woe unto them that were called of men Masters, and had the cheifest place in the assemblies, and laid heavy burthens upon the people, and paint themselves with the Prophets words. But when Jesus Christ was sacrificed and risen, his Ministers Preached his Resurrection; they did not hold up the Types and Figures then, but held forth the substance, Jesus Christ; and all who were gathered together in the substance, were of one heart, one mind, one soul, and met together, and exhorted one another, and builded up one another in the most holy Faith, and all building is in that which is holy; and this Faith I witness, which is but one, and all are one that are in it, if ten thousand, which purifies the heart, stands in God, glory and honor to the highest; and whom Jesus Christ made Ministers, he made them not Masters; but said, *Be ye not called Masters*, neither call any man upon earth *Master*, *for ye have one Masters, even Jesus Christ*. But the Teachers of the world, who in words profess the Lord Jesus Christ, are called of men *Masters*, and lay heavy burthens upon the people, goe in long Robes, having the cheifest place in the Assemblies, standing praying in the Synagogues; and them that did so, Christ Jesus said, Their prayers were Heathenish; which shews they were never taught of him, for they abide not in his Doctrine; and he that abides not in the truth is of the Devil: and here they shew themselves neither to follow Jesus Christ the example, nor the Apostles as an example, but take the Scriptures to trade withall. And all those which Jesus Christ, the Prophets and Apostles do deny, we deny. When the Apostles spake to the Saints, he bade them, Take heed to the light that shined in a dark place, till the day dawned, and the day-star arose in their hearts: and as the light appeared, so they exhorted one another; for there were false Prophets, and false Teachers among the people, which with feigned words and covetousness, made marchandize of them, who had forsaken the right way, following the waies of *Balaam*, going in the way of *Caine*, whose Sacrifice God did not accept. Now all people that love the Lord Jesus Christ, you may see all the Teachers of the world there, going after the waies of *Balaam*; for

Acts.4, 32. Jude.20. Eph.4.5. Mat. 23. 8. Mat.23. 6,7. 1 John.3. 8. 2 Pet.1. 1. 12. 1 Pet. 2. 1,2,3. Jude 11.

for then that Doctrine crept in, which is ſcattered over the world, and the Apoſtles ſaw certaine creeping into houſes, leading ſilly Women Captive, laden with ſin, and divers luſts, which were ever learning, and never able to come to the knowledge of the truth, which he deſcribes; they were lovers of their owne ſelves, covetous, proud, heady, high-minded, ſelfe-willed, incontinent, truce-breakers, falſe accuſers, fierce, deſpiſers of thoſe that are good; lovers of pleaſures more then lovers of God; having a form of godlineſs but denying the power thereof: as *Jannes* and *Jambres* withſtood *Moſes*, ſo do theſe; men of corrupt minds, reprobates concerning the Faith; but they ſhall proceed no further, their folly ſhall appeare to all men. Now the Apoſtle bids, from ſuch turn away; though once he ſaid, ſome Preach Chriſt of envy, ſome of ſtrife and contention, ſome of good will, though their intention was but to adde affliction to his bonds; yet he rejoyced in it. And that was a time when few did believe that that was the Chriſt, ſo that his name was ſpread abroad, he did not matter what they were; but when his name was ſpread abroad, and many got the Forme, and had not the Power; ſuch were Antichriſts, and were denyed by them who had the power, and ſo they are now. And all people conſider (you have been long hearers and learners) if you be yet come to the firſt Principle of Religion, to that which turns the mind to God. All whoſe faith doth not purifie, they are reprobates concerning the Faith. So aske any Prieſt or people, whether they ſhall overcome the body of ſin, as long as they are upon the Earth? they will ſay, No. Therefore their ſeeming Faith I deny, for Faith purifies the heart, and gives the Victory over the World; and this I owne, and you have put off the body of ſin, by the Circumciſion made without hands; and whilſt we were ſervants of ſin, we were free from righteouſneſs, but God be thanked, who hath made us free from ſin, to ſerve God in righteouſneſs, in the newneſs of the ſpirit, and not in the oldneſs of the Letter.

2 Tim. 3. 3. to 9. Phil. 1. 15. & 3. 2. Heb. 6. 1 2 Tim. 3. 8 1 Ioh. 3. 3 1 Ioh. 5. 4 Col. 2. 11. Rom. 6. 22, Rom. 7. 6.

And whereas we are accuſed for not owning Magiſtracy; juſtice we own for conſcience ſake; for that which is in the conſcience, loves equity, and righteouſneſs, and juſtice, and leads out of all evil, and uncleanneſs: *For let every ſoule be ſubject to* Rom. 13. 1.

the higher power, for all power is of God, and the powers of God our ſoules are ſubject unto; for he that reſiſteth that reſiſteth the Ordinance of God; but who lives in drunkenneſs, in pride, in covetouſneſs, murder, luſt and uncleanneſs, their ſoules are not ſubject to the higher power, but reſiſt it, and that nature we do deny, and juſtifie that which cuts it down: we own, honor and ſet up, and honour all men in the Lord, but as for reſpecting perſons we deny, for he that reſpects perſons, commits ſin, and is a tranſgreſſor of the Law, For to reſpect a proud man, be-
James 2. 9. & 5. 2. cauſe he hath a Gold Ring on his finger, and fine Apparell, ſuch reſpects we deny, for the Scriptures deny the ſame; and to ſet
Iſa. 5. 8. up a great man which hath abundance of Earth, joyning field to field, and land to land, and reſpect ſuch above the poore, this is
Acts. 17. 25. an evil eye; for God cryes wo unto ſuch, for God hath made all of one mould, and one blood, to dwell upon the face of the Earth, and he is no reſpecter of perſons; and who are in the
James 2. 5. Faith of the Lord Jeſus Chriſt, it is without reſpect of Perſons, for it is but one, and makes all one, one ſeed, one ſoule, one heart, one minde, in one God, Father of all, over all, bleſſed for ever: and this we do witneſs praiſed be the Lord, to be ful-
Heb. 12. 1. filled, which all the holy men of God did witneſs forth, a good conſcience, and therefore we have a cloud of witneſſes which are recorded in the Scriptures. And whereas we are accuſed for our uncivill ſpeeches, which the world calls uncivill and railing, as becauſe we *thou* people, and ſay *thou* to the particular, and
Acts. 16. 2. 27. *you* to a number. The Scriptures witneſs, that all the holy men of God evermore practiſed the ſame, *thoued* one, and *yeaed* many, *thoued* Kings, *thoued* God, *thoued* Chriſt, and *thou* O Lord of
Pſal. 25. 1. Heaven and Earth; and therefore who art *thou*, O proud Fleſh,
2 Theſ. 2. 3. that *thou* art exalted? Doſt not *thou*, *thou* God, and *thou* Chriſt, in thy Prayers? And wouldſt *thou* be *yeed*? here ſhews the ſonne
John. 21. 23. of perdition himſelfe, and is exalted above all that is called God in *thee*; and the Language of God is not kown with *thee*. And as for the cuſtomes and faſhions of the world, bowing and
Iob 31. 21. making obeyſance with cap and knee, which men and women have done one to another, which lived without the feare of the Lord, we deny; but we honour all men in the Lord with our
Exod. 20. 5 ſoule, and with our hearts, and who look for theſe things outwardly,

wardly, there is a fleſhly principle, for theſe things may be done and are practized, and the heart full of envy; therefore all theſe faſhions we deny. And touching good-Even an good-Morrow, which are cuſtomes of the world, ſpoken without feare of the Lord we do deny: but good to all men we wiſh, and the good day, that they may be brought into it, and that they may ſee the happy day: but the faſhion and cuſtomes which the fleſhly and heatheniſh nature holds up, and when it's croſſed in its wayes and cuſtomes, rageth, and is mad, we deny; and that nature which holds all theſe things, we deny. Act.10.34. Rom.12.2. Ier.10.3. Iohn.14.6.

For the God of Power, Light, and Glory, hath rayſed up a light in his people, and gathered their hearts together to himſelfe, and hath diſcovered unto them the vanity of all things wherein they have lived and ſhewed them his way and truth, where they ſhould walke and gloryfie him, and ſerve him in holineſs and newneſs of life; and with eternall food, the bread of life, doth he feed us, whereby we become wonders to the world, as he hath raiſed his ſeed to his praiſe and glory, and is adding dayly to his Church, and the ſtrong man bowes himſelfe, and the keepers of the houſe tremble, and the powers of the earth ſhake, and the glory of the Lord is riſing, and is riſen, which terribly ſhakes the earth, that the Idols of Gold and Silver are caſt away, and God alone loved, who is Lord of Heaven and Earth; and the works of the Lord are ſtrange and wonderous, as ever was, as the Scriptures witneſs. When *Daniel* heard the Voyce, he fell downe and trembled, and his ſtrength and breath was gone. And *Paul*, when he heard the voyce, he fell down, and trembled: And *Habakkuk*, when he heard the voyce, his lips quivered, his belly ſhooke, rottenneſs entered into his bones, that he might reſt in the day of trouble. And *David* when he heard the voyce of God in the holy Temple, and his Prayers came before him, the Earth ſhooke, and *David* his fleſh trembled. And work out your ſalvation with feare and trembling. Now theſe workings are ſtrange to them, where the ſtrong man keeps the houſe, and who are in the Earth; but who are riſing up out of the Earth, witneſs the power of the Earth to be ſhaken; and who are raiſed up out of the Earth, witneſs theſe things, and have a cloud of witneſſes to witneſs them Iohn 6.35. Act.2.47. Eccl.12.3. Iſa.2.21. 20. Dan.10.7. Acts.9.6. Hab.3.10. Pſal.119. 120. Eccl.12.3. Heb.12.1. Iohn.10.1. 2.

them, paſſing through the ſame doore, to the ſame reſt, and ſo we witneſs the Scriptures, and the power of them, and them to be fulfilled, and fulfilling; praiſes, praiſes be unto the Lord God Almighty for ever. We witneſs the happy day of the Lord is
Luke.2. 10,11. come, the good and happy day, and glad tidings to ſoules; the day of Chriſt, praiſes, praiſes be unto him for ever, All yee Children of the Lord, praiſe the Lord for ever, ſing praiſes un-
& 19.9. to the Lord for evermore. This is the day of ſalvation, and the
1 John 8.9. everlaſting Goſpel, glad tidings is come into ſoules, free pardon of ſin by Jeſus Chriſt, who is come to take away ſin, and
1 Cor.3.6. to deſtroy the works of the Devil, this do we *witneſs*, the Scriptures fulfilled by God alone, therefore deny all the Miniſters of the letter.

G F.

CAnſt thou prove in all the Scripture, that God commanded any of his to ſalute any by the way, or to take his name in vaine, or to uſe any other heatheniſh cuſtomes, but God, Chriſt,
Exod.20. 5,7. the Prophets and Apoſtles commands? The contrary God ſaith, Thou *ſhalt not take my name in vain, nor bow to any creature.*
Luke.10.4. Chriſt ſaith, *Salute no man by the way.* The Prophet ſaith, *Salute*
2 Kings. 4.24. *no man by the way, & if any ſalute you, anſwer him not again.*
2 John 9. 10,11. And the Apoſtle ſaith, *Bid God ſpeed to none, but ſuch as abide in the Doctrine of Chriſt, and have both the Father and the Son; for he that bids him God ſpeed, is partaker of his evil deeds.* God ſaith, Thou *ſhalt not do after the manner of the hea-*
Ier.10.2. *then.* And Chriſt ſaith, *Every idle word ſhall be accounted for at the day of judgement; and by thy words thou ſhalt be con-*
Mat.12. 36,37. *demned.* Now thou that art offended at any for obeying the commands of God, Chriſt, the Prophets and Apoſtles, ſhewſt thy ſelfe to be no Chriſtian, but a Heathen, and wilt neither obey the commands of God thy ſelfe, nor ſuffer them that would, but ſtrives to uphold ſuch coſtomes, as God never commanded, but are ſet up by the World, and uſed without the feare of God. Now how art thou exalted, thou man of ſin, who wilt both diſhonour God thy ſelfe, and would compel thy brother alſo, to act contrary to his Conſcience? What place would ſt thou leave for the Throne of Chriſt? *I. N.*

Truth

Truth cleared from Scandalls.

HAving heard of divers untruths caſt upon me by ſome of the Prieſts in their high places, though I ſtand onely to the Lord in the reſpect of my ſelf; yet leaſt any that love the truth ſhould be led on to ſpeake evil of the things they know not, I ſhall lay open the truth, as it is in me revealed: touching thoſe things whereof I have bin falſely accuſed. Iud.10. Rev.19.13. 1 John.1.1, 2,3,4,5.

1. Concerning Jeſus Chriſt, who is the eternall Word of God, by whom all things were made and are upholden, which was before all time, but manifeſted in time, for the recovery of loſt man; which Word became Fleſh and dwelt amongſt the Saints, who is the ſame yeſterday, and to day, and for ever; who did, and doth dwell in the Saints; who ſuffered and roſe agine, and aſcended into Heaven, and is ſet at the right hand of God, to whom all power is given in Heaven and in Earth; who filleth all places; is the light of the World, but known to none, but thoſe who receive and follow him, and thoſe he leads up to *God*, out of all the wayes, works and worſhips of the world, by his pure light in them, whereby he reveales the man of ſin and by his power caſts him out, and ſo prepares the bodies of the Saints a fit Temple for the pure God to dwell in, with whom dwells no uncleane thing; and thus he reconciles *God* and man, and the Image of God, which in purity and holineſs is renewed, and the Image of Satan, which is all ſin and uncleanneſs, is defaced; and none can witneſs redemption, further then Chriſt is thus revealed in them, to ſet them free from ſin: Which Chriſt I witneſs to he revealed in me in meaſure, *Gal.* 1.16. 2 *Cor.* 13.5. *Col.* 1.27. 1 Pet.1.25. John 1.14. Epheſ.5.30 & 1.21,22. Iohn 8.12 2 Theſ.2.8. 2 Cor.6.16. 1 Cor.3. 16,17. 2 Cor.5.18, 19. Col.3. 10. Iohn 8.34, 36.

2. Concerning the Scriptures, That they are true declaration of that word which was in them, that gave or ſpake them forth, and are of no private interpretation; but were given forth to be read and fulfilled in the Saints, as they were given forth by the holy *Ghoſt*, without adding or diminiſhing, and was not given forth for men to make a Trade upon, to get money by; but as they are; they are profitable for Doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the man of God may be perfect; throughly furniſhed unto every good work: but they who tread in the Letter, and are ignorant of the 1 John 1. 3, 5. 2 Pet.1.21. 22. Deut.4.2. Rev.22.18. 2 Tim.3. 16, 17.

the Myſtery, deny all perfection, and none can rightly underſtand
1 Cor.1. 14.15. the Scriptures, but they who read them with the ſame ſpirit
Iohn 3.11. that gave them forth, *For the naturall man receiveth not the*
Acts 1.5. *things of the ſpirit of God; for they ſpiritually diſcerned.*

1 Cor.12. 13. 3. Concerning Baptiſme, the true Baptiſme is that of the ſpirit,
1 Pet.3.2. with the holy *Ghoſt*, and with *Fire*, Baptized by one ſpirit into
Col.2.12. one body, not the waſhing away the filth of the fleſh, but the
Gal.3.27. anſwer of a good conſcience towards *God*, by the Reſurrection
Rom.6.3. of Jeſus Chriſt; without which, no other Baptiſme can ſave us,
Mat.26. 26,28. they being but Figures or ſhadowes, but this Baptiſme of Chriſt
Iohn.6.51. is the ſubſtance, whereby we are Baptized into his death; and
53,54.55. 56. thoſe who are Baptized into Chriſt, have put on Chriſt.

1 Cor.10. 16. 4. Concerning the Lords Supper; the true Supper of the
1 Cor.11. 24,25. Lord is the Spirituall eating and drinking of the Fleſh & Blood
Col.2.10. of Chriſt, which the ſpirituall man onely eateth, and is thereby
Acts.4.32. nouriſhed up unto eternall life; without which eating, there
1 Cor.11. 27,28,29. can be no life in the creature, profeſs what you will; and all
Iohn.5.20. who eate of this Bread, and drink of this Cup, have reall communion with Chriſt the Head, and alſo one with another, as members, and are all of one heart, and one mind, a compleat body in Chriſt. Now the world who take onely the outward Signes, and are not brought into a diſcerning of the Lords Body, eate and drink damnation to themſelves, and ſo become guilty of the Body and Blood of Chriſt; and calls this a Communion, but lives in envy, ſtriſe and debate, fighting, and going to Law one with another for Earthly things.

1 Cor.15. 38. 5. Concerning the Reſurrection. That all ſhall ariſe to give account, and receive at the laſt day according to their works done in the fleſh, whether good or evil; theſe bodies that are
1 Cor.15. 42,43,44. duſt, ſhall turn to duſt, but *God* ſhall give a body as pleaſeth him; that which is ſowne in curruption ſhall be rayſed in in-
1 Cor. 15. 46,50,51. corruption; it is ſowne a naturall body, it is rayſed a ſpirituall body: and as we have borne the Image of the earthly, ſo we ſhall beare the Image of the heavenly. But fleſh and blood cannot inherit the Kingdome of Heaven; neither doth corruption
Rev.20.6. Phil.3.21. inherit incorruption, for we ſhall all be changed: but they who
1 Cor.15. 20. cannot witneſs the firſt Reſurrection, within themſelves, know nothing of the ſecond, but by heare-ſay: And therefore ſay

ſome

ſome of your Teachers that Chriſt is in Heaven with a carnall body; now that Chriſt, who is the firſt fruits ſhall be there with a carnall body, and the Saints with a ſpirituall body, is not proportionable. 1 Cor. 15. 47 Col. 1. 15.

6. Concerning Magiſtracy, that it is an Ordinance of God, ordained for the puniſhment of evil doers, and an encouragement of them that do well, Where juſtice and righteouſneſs is the head, and ruleth without partiality, that Land is kept in peace; and thoſe who judge for the Lord, I honour as my owne life; not with a flattering honour of putting off the Hat, and bowing the Knee, which is the honour of the world, having mens perſons in admiration, becauſe of advantage, for ſelfe-ends, but from my heart, for conſcience ſake, as to the power which is of God, and not to mens perſons: For the Scripture ſaith, *He that reſpects perſons, commits ſin.* And the Apoſtle commands the Saints, *not to have the Faith of our Lord Jeſus Chriſt, the Lord of Glory with reſpect of perſons:* and ſaith, *ſuch are partiall in themſelves, and become judges of evil thoughts.* And ſaith *Paul, Let every ſoule be ſubject to the higher Powers: for,* ſaith he, *there is no power but of God:* the Powers that be are of God, not of man; and *whoſoever reſiſteth, reſiſteth the Ordinance of God;* & therefore *ſubject for conſcience ſake.* And therefore, though the Prophets and Saints were often ſent to pronounce judgement againſt unjuſt men, who had the power committed to them, and did not judge for God, but for ſelfe-ends; yet they never attempted to raiſe any violence againſt them, but uſed all means to perſwade them *to do juſtice, love mercy, and walke humbly with God,* that they might be eſtabliſhed, and the wrath of God turned away from them: for thoſe that be of God, cannot rejoyce in the deſtruction of any, but would have all to turn to God and finde mercy. Rom. 13. 1. Iude. 16. Rom. 13. 5. Iames. 2. 5. Iames. 2. 1, 2, 3. 4. Rom. 13. 1, 5. Micah, 6. 8. 1 Pet. 1. 12. Eph. 4. 11, 12.

7. Concerning Miniſtry, the true Miniſtry of Jeſus Chriſt hath alwayes been, and are ſtill ſuch as came not by the will of man, but by the will of God: neither are they fitted for that worke by any thing of man, but by God alone; for the true Miniſtry is the gift of Jeſus Chriſt, given for the perfecting of the Saints, and need no addition of humane helps and learning, but as the worke is ſpirituall, and of the Lord, ſo they are ſpiritually 1 Cor. 12. 7.

1 Pet.4.10, 11. Gal.11.11, 12,16. ally fitted onely by the Lord. And therefore he choſe Heardſmen, Fiſhermen, and Plowmen, and ſuch-like: and as he gave them an immediate call, without the leave of man; ſo he fitted them immediately without the help of man; and as they received the gift freely, ſo they were to give freely: And when ever they found any of the falſe Miniſtery, that taught for hire, they cryed out againſt them, and pronounced woes againſt them, and ſhewed them that they lay in iniquity, becauſe they thought that the gift of God could be bought and ſold for money. And Mat.10.8. Acts.8.20. John 10. 13. Micah 3. 10. Ier.5.30. & 6. 13. Iſa.56.10, 11. 2Pet.2. 14,15. 2 Cor. 11. 15. Iude 11. Chriſt calls them Hirelings, and ſaith *they care not for the ſheep.* And *Micah* cryes out againſt the Prieſts that taught for Hire, and ſaith *They build up Sion with blood, and Jeruſalem with iniquity.* And *Ieremy* cryes out againſt the Prieſts in his dayes, That bare rule by their means, and calls it an horrible thing, and ſaith, That from the leaſt to the greateſt, they are all given to covetouſneſs. *Eſay* cryes out of ſuch in his dayes, and calls them *greedy Doggs, that can never have enough*; and ſaith he *they all look for their gaine from their quarter.* And *Peter* ſaith of ſuch in his days, that they through covetouſneſs make merchandiſe of the people, *who have hearts exerciſed with covetous practiſes who have forſaken the right way, and have followed the way of* Balaam, *who loved the wages of unrighteouſneſs.* And *Jude* cryes, *wo unto them for they go one in the wayes of* Cain, *and run greedily after the error of* Balaam *for reward:* but thoſe that were ſent out by Chriſt, counted it their reward to

1 Cor.9. 16,17,18. 1 Cor.4. 11. Gal.4.19. the Goſpel without charge; neither ever had any ſet means, but went about having no certaine dweling place; never was Maſters, but ſervants to all for Chriſts ſake: Never went to Law for Tythes, or any other earthly thing, but ſuffered perſecution; and as alwayes he that was after the fleſh perſecuted him that was after the ſpirit; even ſo it is now. All people, try your Prieſts by the Scriptures, and never think to heare the Word of the *Lord* from their mouthes, who walke contary to the Scriptures; for ſuch were never ſent of *God*: for had they been ſent of *God*, they would abide in his Doctrine. And *John* ſaith, *ſuch hath not God, but he that abides in the doctrine of Chriſt, hath both the Father and the Son:* And if there comes any to you, and bring not this Doctrine, you are forbidden to *receive them*

1 Iohn.2. 3,4,5,6. Iohn 9.10. 2 Iohn 9. 10,11.

into

into your houſes, or bid them God ſpeed, for if you do, *you are partakers of their evil deeds.* And unto the wicked, ſaith God, *what haſt thou to do to declare my Statutes, or that thou ſhouldeſt take my Covenant into thy mouth, ſeeing thou hateſt to be reformed.* Pſal. 50. 16, 17.

J. N.

The Worſhip of the Saints and of the world, how they differ.

YOu ſelfe-willed Profeſſors and you conceited hypocrites, lament, for your woe and miſery is coming; you who diſſemble with God and Man, and deceive both your ſelves and others, away with all your curious minds, which feedeth on the aire, and are ſo light, and which feedeth upon your dainty diſhes, and novelties; you are above the Croſs, and ſo the earthly will is fed and fleſhly deſires. Woe unto you ſelf-conceited ones, which gaddeth abroad to change your wayes; death doth feed upon death, and death doth ſpeak death, and all is death; the letter is death, and the carnall mind is death. The Lord hath ſaid, *the Seed of Woman ſhall bruiſe the Head of the Serpent*; and people will talk of it without them. But O Man and Woman, doth not death reigne in thee? while the carnal mind reigneth, death reigneth; and the ſeed of the Serpent is head in thee, if God have not bruiſed him in thee; and duſt is the Serpents meat: you muſt all ſee it in your ſelves. Whatſoever is ſeen is duſt, all your outſide profeſſion is duſt, which you have got out of Books and Sermons; and your Latine, Greek and Hebrew, and all which is outward is duſt, and all your glorious Goſpel-notions is duſt, and your gold and ſilver is duſt, and fine Apparel is duſt, and all the worlds glory the mind feedeth on is duſt, all the worlds profeſſion and worſhip, which is not in ſpirit and truth is duſt. If the head of the Serpent be not bruiſed in thee by the ſeed of the Woman, thou wilt ſee theſe to be ſo, for the pure worſhip is not without, but within. Gal. 6. 12. Phil 3. 18. 19. 2 Cor. 3. 5. 6. Gen. 3. 15. Rom. 8. 6. Iſa. 65. 25. 2 Cor. 4. 18. Jam. 5. 23.

The worlds Church is without them, carnal lime and ſtone, and their call is outward, a carnal Bell, and a carnal man ſpeaking Heb. 4. 1.

ing the carnall letter, to carnal minds, for carnall money, and carnal ends.

1 Thes. 1. 1. The Saints Church is in God, and the Father of our Lord Jesus Christ.

The worlds assembly is without them; a company of earthly minds meet in a Steeple-house.

Heb. 12. 22, 23, 24. The Saints are brought to the general assembly of the first-born, and to the innumerable company of Angels, and to the spirits of just men made perfect, and to God the Judge of all.

2 Cor. 3. 6. Mat. 23. 8. 10. 1 John. 2. 26, 27. The worlds Teachers are of the letter without, a proud man, cal'ed of men Master, and hath the chiefest place in the assemblies, going in long Robes, loving greeting in Markets, the highest roomes at Feasts, all which Christ forbid.

The Saints teacher is within them, ye need not that any man teach you, but as the anointing that you have received teacheth you of all things, and is true, and is no lye, and even as it hath taught you ye shall abide in it.

2 Cor. 3. 6. The worlds law is without them, in the command of the letter, and they break the command, and so it is death.

Jer. 31. 33. Heb. 8 10. 11. The Saints Law is within them, written in their hearts, and they are all taught of God, from the greatest to the least; And shall no more teach every one is neighbour, saying, Know the Lord, for they shall all know him.

The worlds light is without them, a Chapter, or a Verse which was other mens light, left upon Record.

1 Pet. 1. 19. The Saints light is within them, you have a light that shineth in a dark place, to which you do well that you take heed, untill the day dawn and the day star arise in your hearts.

The worlds word is without them, and they take the letter for the word, when as the word is invisible.

Deut. 30. 14. Rom. 10. 8. The Saints word is within them, the word is nigh thee, in thy heart, and in thy mouth, and doth sanctifie them, and is sharper then a two edged-sword, dividing asunder, and is a discerner of the thoughts and intents of the heart.

The worlds witness is without them, which is the letter, and it bears witness against all the practice of the world.

The Saints witness is within them, he that believeth hath the witness within himself.

The

The worlds Baptiſm is without them, ſprinkling of infants, for which is no command or example in Scripture. 1 John. 5 10.

The Saints Baptiſm is within, baptized with one ſpirit into one body, and are made all to drink into one ſpirit. 1 Cor. 12. 13.

The worlds communion is without them, taking a little bread and wine, which is carnall, and cals that a Communion, but are ſeparated in ſpirit, and are not of one heart and one mind.

The Saints communion is within them, in ſpirit, written in one anothers hearts, and though abſent in fleſh, yet preſent in ſpirit. Col. 2. 5 1 Cor. 5. 3

The worlds touchſtone is without them, and they try the living by the dead, the ſpirit by the letter. 2 Cor. 3. 6.

The Saints touchſtone is within, whereby they try the ſpirits whether they be of God or no; every ſpirit that confeſſeth Jeſus Chriſt come in the fleſh, is of God; and he that confeſſeth him in truth, hath him, and the Father alſo. 1 John 4. 2. 1 John. 2. 23.

The world is ruled by outward rules & all goeth from the rule.

The Saints rule is within them, Chriſt who ruleth in them, and is the head of the body. Eph. 4. 1.

The worlds record is without them.

The Saints Record is within them; the ſpirit that God hath given into them, is their record. 1 John 4. 8, 9. 10.

The worlds Sabbath is without them, and they have no reſt but in a form without.

The Saints Sabbath is within, where Chriſt is come to give them reſt, and they are ceaſed from their own works. Heb. 4. 10, 11.

The worlds Pſalms are without them, and they ſing *Davids* quakings and tremblings, waſtings, Propheſies, Prayers and tears, weeping till his eyes grew dim; he watered his couch with his tears, and they turn theſe into Meeter, and ſay, Let us ſing to the praiſe and glory of God; when it is altogether to his diſhonour.

The Saints Pſalms are within, and they ſing with the ſpirit, and with the underſtanding alſo. 1 Cor. 15.

The worlds guide is without them, in the traditions and precepts of men, which leads from God.

The Saints guide is within them, the ſpirit, and they are Rom. 8. 14.

the ſons of God, who are guided by the ſpirit of God.

The worlds temple is without them, which was builded for the Idolatrous worſhip.

1 Cor. 3. 16. The Saints Temple is within, ye are the temple of the living God, and he doth walk in them, and dwell in them, and they

2 Cor. 6. 16. know and can witneſs God dwelling in them.

Jam. 4. 3. The worlds Prayers are without them, and the power thereof ſtands in outward words; and they ask and have not, becauſe they ask amiſs, that they may ſpend it on their luſts.

Rom. 8. 26. John. 14. 13, 14. The Saints Prayers are within, by the ſpirit, which teacheth in all conditions what to pray for, and helps the infirmities, with ſighs and groans which cannot be uttered; and they ask in the name of the Son, and are heard in whatſoever they ask,

Jam. 1. 6. and thereby is the Father glorified, for they ask in Faith, nothing wavering,

All you who read theſe things, read your ſelves where you are, whether you be within among the Saints, or without among the world.

The Condition and Portion of the People of *England*, who have long flattered themſelves with the Church, Miniſtry, and Ordinances, but upon tryall are found to be the Synagogues of Satan, Perſecuters of the truth, and enemies of the Goſpel of Chriſt.

The Lyon hath roared, tremble all you beaſts of the field. The Trumpet hath ſounded, let the Beaſt prepare himſelf to battel, for the great day of Sions *recompence is at hand, and woe to all her enemies.*

I Have heard a voice of Woe and Terror, to come upon all the Inhabitants of the Earth; Repent all you inhabitants of the earth, the ſword of the Lord is furbiſhed againſt you to make

make a grievous ſlaughter; houle, Woe and miſery, all ſorts of People, who have preferred your own wils, luſt pleaſures, before the pure Law of God: houle you Sodomites, and Belly-gods of the earth, who have given up your ſelves to fulneſs of gluttony, and all exceſs of riot: feeding without the feare of God, ſporting in the day time; living like fed horſes, ſpending the creatures upon your luſts, which were never made for that end: woe unto you, you fat Swine, the Swine of *Sodom* are found among you: and the Plagues of *Sodom* are nigh at hand. Woe unto you, for now is the Lord come to require his Corn and his Wine which he gave to feed the poore and hungry, which your luſts have devoured; the wants of all poore in the Nation cry out againſt you, you have exceeded all that ever went before you, and you ſhall exceed in miſery. Woe unto you proud and luſtfull lofty ones that are lifted up in your own eyes, and have ſet your ſelves above the feare of God, which teacheth humility, you plainly appeare to be children of the Devil, who is the father of all pride and ſelf-exaltation; you bear the Image of the Serpent, you ſpeckled ones, who have painted your ſelves in the various colours to make your ſelves ſeem glorious in the eyes of others, that they may bow and worſhip. Wo unto thou, that haſt ſet thy ſelf in the ſeat of God, *thou art weighed and found wanting*, thy pride is for the fire, and thy Honour for the Duſt, for now is the Lord coming to enquire after his Wool and Flax, which he gave to cloath the naked of all ſorts, with which thou haſt decked the Serpent and ſpent upon thy luſts, thereby to ſet thy ſelf in the Seat of the Almighty. Woe, woe, woe unto thee thou that art exalted as high as Heaven, yea into Gods Throne: but thou ſhalt be caſt down to Hell, the Lamb is riſen to Rule the Nations. Woe unto the covetous cruel oppreſſers, who lives upon duſt, you grinde the face of the poore, and oppreſs them that are fallen, your meaſures you have filled, and you have heaped up abundance againſt this day of wrath. The Fire of the Almighty is kindled, and it ſhall never be quenched till it hath devoured and burnt up you and your heaps, and made you a curſe to the Generations that ſhall come after. Woe unto the envious Serpents that ſeek to devour the Innocent, that make

make a Prey upon them that depart from iniquity, you are the Head of the Serpent that muſt fulfill what is ſpoken of you, and you now ſhew the enmity that God hath put between the two Seeds, now thy rage is come, the ſeed is come whoſe heel thou art bruiſing, who ſhall bruiſe thy head, thy time is as ſhort as thy rage is great. Rejoyce all you that ſuffer it that the Scriptures may be fulfilled. Woe unto you ſcorners, you ſons of *Hagar*, you ſons of bondage to the works of the Devil, ſcorning, backſliding, falſe accuſing, ſlandering and evil ſpeaking; you are brought forth by the Egyptian woman, and are in Egyptian darkneſs, and you cannot ſee that your are in the works of the Devil, and by him you are put on to act againſt Chriſt, in his Saints. But now is the ſon of the Free-woman brought forth, to whom the Heritage belongs, and you ſhall be caſt out among the Heathen, and ungodly, and judgement is coming upon you, in which you ſhall be not be able to ſtand: Woe unto you ſwearers and lyers, under whoſe tongues lyes the poyſon of Aſpes, which you vent out as you are moved by your Father the Devil, againſt the holy and dreadfull name of the Almighty, the Land is filled with this Generation, and hath long mourned becauſe of you: Who can paſs in ſtreets or Markets, that feare the Lord, and their hearts not be broken to hear it? Do not all places abound with vain Oaths, and lying Idle words? never was Nation like to this in theſe things, ſo that any who will not uſe theſe Idle words and oaths, is known in the ſtreets as they paſs, and not eſteemed worthy to live in the Nation; and thus not onely with all the common ſort, but alſo with many that are in place of Authority to puniſh ſuch things, and yet thoſe are not afraid to call themſelves Chriſtians: ſhall not the Lord be avenged on ſuch a people as this? Woe unto you that live upon deceit in your weights and meaſures, by your ſleighty words ariſing from the ſerpents wiſdom, which makes a prey on the ſimple: and when you have got great eſtates, you ſay, God hath given you them; you are ſet up above them who are made poore by you; now is the Lord come to ſearch you out, and you ſhall reſtore for your theft four-fold. Woe unto you that have had power in your hands to reſtrain theſe things but inſtead of uſing the ſword to ſcatter the works of iniquity, have

have turned the edge of it againſt ſuch as the Lord hath called out of theſe things, and ſent them to call others out, leſt they partake of the Plagues that are to come upon thoſe who are found in them. Woe, woe unto the blind guides who have called your ſelves Chriſt's Seedſmen, and now that the Lord of the Harveſt is come to look for fruits, here is no better fruit to reap but ſuch as theſe, and that among ſuch as you call Saints, and the Churches of Chriſt: And now that the Heir is appearing, you are ſtirring up the powers of the earth how to deſtroy him, leſt you be called to account for your great care to feed your own bodies, and heap up carnall things, and the little care for the ſoules of Chriſts Flock. Now ſhall you not eſcape, your day is near at hand. Who could have believed that *England* would have brought forth no better fruits then theſe, now after ſuch deliverance, as no Notion elſe can witneſs? Oh tell it not among the Heathen, leſt you ſtrengthen the hands of the enemy, and occaſion the wicked to Blaſpheme the name of the God of Hoſts, who is reported to be among us, and hath ſubdued all our enemies, and hath delivered us thus farre. Awake, awake, all ſorts of people, can you ſay you have not had power in your hands againſt theſe abominations? but now that you have not proved faithfull in the promiſes to the Lord, in the day of your feares; therefore is the Lord coming to call to account all ſorts of diſſemblers and oppreſſers, and by his own right hand to get himſelf the Victory. And now woe unto you that have known to do well, and had it in your power, but have not done it, Woe unto you that have taken counſel at your owne wiſdome, and multitudes, and not at the ſpirit of the Lord, and have ſtrengthened your ſelves by your Riches. Woe unto your fruitleſs Trees, you have long been digged and pruned, but no fruits; you have long cumbred the ground. Woe unto you that are at eaſe in *Sion*, houl, woe and miſery; tremble ye women that are at eaſe, ſtrip you, make you bare, put off your pride, and put on aſhes, turn your Maſck into wayling your Feaſts into Faſting, and bitter lamentation, and meet the Lord, if there may be hope for your ſouls in the day of his fierce wrath that is coming upon the earth: while you have time, improve it. *J. N.*

Several

Several Queries to be anſwered by *Tho. Ledgard*, or any of thoſe he ranks with himſelf, under the name of *Anti-Quakers*.

Gen.1.27. 1. DId not God create man and woman perfect in his own Image without ſin?

2. Did not the firſt ſin make a ſeparation betwixt God and man?

Gen.3. 23.24. 3. Whether is there any other way to unite God and man into ſpirituall Communion again, but by being ſeparated from

1 John. 1. 3.6,7. the works of the fleſh, ſin, and uncleanneſs, and being Redeemed into his firſt Eſtate?

4. Was not that the end for which Chriſt was manifeſt in

1 John.3.5. 8. the fleſh, that by taking away ſin, he might reſtore man into his firſt Eſtate in which he was created in the Image of God without ſin?

John.8.34. 36. 5. Whether any can witneſs the work of Redemption perfected in them, while they commit ſin?

1 Cor.6. 9. 6. Whether any unperfect, unclean, and ſinfull one, ſhall enter into the Kingdom, yea or no?

Gal.5.21. 1 Cor.10. 6.11. 7. Was not that the end for which the Scriptures were written, to warn all to turn from ſin to holineſs?

Mat.25. 13.to the end. 8. Shall not God juſtly judge every one as he finds them, at the day of judgement; they that have done good, into life eternal, and they that have lived in ſin, into everlaſting fire? And whether do you look for a Purgatory to cleanſe you from your ſins, between the day of death and the day of judgement?

1 Cor.15. 22. 9. Whether a Chriſtian have ground to believe, and ought to wait for it, that he ſhall be redeemed by the ſecond *Adam*,

Col.1.13. into that eſtate which he loſt by ſin in the firſt *Adam*?

10. Are not all that are ſervants of ſin, out of the Covenant, and under the power of darkneſs, and in the Kingdom of the

Prov.28. 13.&.11. 21. Devil?

11. Is there any promiſe in Scripture due to any, who have not confeſſed and forſaken their ſins; but all the Plagues written

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ten in the Book, are to fall upon that generation of evil doers?

2. Was it not the onely end why all the true Miniſters of Chriſt, both now and ever, were begifted and ſent into the world (to wit) to call people out of ſin, and to perfect the Saints in holineſs, and to preſent them perfect to God? Epheſ. 4. 11, 12, 13. Col. 1. 28.

3. Whether all thoſe who both by Life and Doctrine, encourage people to abide in that condition of ſin, imperfection, and ſeparation from God (which Chriſt came to take away, and ſo to unite God and man again) do not oppoſe the work of mans redemption, and withſtand the onely end of Chriſts coming, and ſo are Miniſters of Anti-chriſt, and labour to uphold the Kingdom of the Devil? 2 Theſ. 2. 3. to the 12

Now all you who plead for ſin in your ſelves or others, conſider theſe things, and ſee if you do not withſtand the love of God, in giving Jeſus Chriſt into the world, to cleanſe from all ſin, all that believe in him, and ſo to preſent you to the Father without ſpot or blemiſh, and ſo you are the greateſt enemies to your eternall ſalvation. How will you ſtand before the Lord at that great day, who would have gathered you out of your ſin, but you would not, but have joyned with the Devil to uphold the wall of ſeparation between God and you? Woe unto you, ye whited walls. Epheſ. 5. 27. Mat. 23. 27, 28.

F. N.

ALL People and Profeſſers conſider where you are, and from whence you are fallen, you that plead for ſin, and ſay, None can be ſet free from ſin while they are in this world; you plead for a houſe for Satan in you, while you are here, and where will you have him caſt out, or what fellowſhip can you have with God, while the Serpents head is in you? you are ſeparated from God, and know not, for what communion hath light with darkneſs? God is light, and he that dwels in God, dwelleth in light, and in him is no darkneſs at all; but while you live in ſin, you are in darkneſs, and the God of this world

 hath

hath blinded your eyes that you cannot ſee, and having blinded your eyes that you cannot ſee, he leads you captive at his will, and you are willing to be ſo, and you do not believe that ever you ſhall be otherwiſe; you are ſervants to ſin, and you take pleaſure in it; you are in the fleſh and ſin, and have made a covenant with hell and death: you are reſolved to ſerve the Devil, and pleaſe your ſelves while you live, and yon will repent at your death: you have forgot that your times are in the hand of the Lord, and that this is the day of grace and repentance, which you turn into laſciviouſneſs, and wantonneſs; you make it plainly appear, that you love your luſtfull pleaſures and filthineſs more then God: you that are friends of the world, are the enemies of God, you that love the world, and the things of the world, the love of the Father is not in you. How can you ſay you love God, and follow the luſts of your fleſh? for whom you love, him you follow. Chriſt ſaith, if you love me, follow me, keep my Commandements: and thoſe who follow him, he leads them out of all the waies of ſin, into the waies of purity and holyneſs, and ſo he is the way to the Father, *For without holineſs none can ſee God, for he is of purer eyes then to behold iniquity, and no unclean thing can ſtand in his ſight.* Where will you, where will you appear, you blind creatures, whom the Devil hath deceived, you that follow the Prince of the aire, who rules in the children of diſobedience, bringing forth fruits of ſin and unrighteouſneſs, having your converſation in the earth, and earthly things, following your corrupt wills and pleaſures? and yet you will profeſs you love God, draw neer him with your lips, own him in words, but the Devil in practice. O horrible hypocriſie, Canſt thou deceive God? ſhall not the righteous Judge find thee out, and reward thee according to thy works? Thou art deceived, who thinkſt to be heir of two Kingdoms: thou wilt have pleaſure of ſin here, and thou ſayeſt thou hopeſt to be heir of the Kingdom of Heaven too: but the hope of the hypocrite ſhall periſh. Remember thy father *Dives* in whoſe ſteps thou walkeſt, and the ſame way leads the ſame end. The Lord ſaith, *the wicked ſhall be turned into hell, and all that forget God.* But the Devil in thee ſaith, Thou mayeſt live in ſin, and have thy thoughts in the world, and

mayeſt

mayeſt enter into the Kingdome of Heaven too. Now, who muſt be lyer, whether God or thee? O vain man, was it not ſin that ſeparated God and man at the firſt? and thinkeſt thou to be reſtored again as long as ſin ſtands in thee? Man was not created in ſin, but pure and holy in the Image of God, and while he ſtood here, he had communion with God, and had the pure wiſdom of God communicated to him, by which he was able to ſee into the wonders of God, and to give names unto all living creatures: but as ſoon as he had ſinned, he was ſtript of all, that he became naked, and was thruſt out of Paradiſe, and was curſed from the Lord; yea the ground was curſed for his ſake, and all this becauſe of ſin, which thou thinkeſt ſo light of, and art ſo loath to part with, ſo odious is ſin in the pure eyes of God who is holy; and didſt thou but know thy condition, as thou lyeſt in ſin, in the firſt birth, a childe of wrath, and one to whom all the curſes in the Book of God are due, thou ſhouldeſt tremble at ſin, and not plead for it, wherein thou ſheweſt thy ſelf plainly a ſervant of the Devil, and pleadſt for his Image and Kingdom, and were it not that he had blinded thine eyes, thou mighteſt ſee where thou art, when thou abuſeſt the goodneſs of God, that becauſe he hath left the ſins and fallings of others upon Record, to the end they ſhould be warnings to all that come after, not to do the like, and theſe thou mayſt muſe on to incourage thee on in thy ſin and filthineſs: and becauſe God is merciſull to pardon ſins, at what time ſoever they repent, therefore thou art incouraged to live in thy ſins the longer unrepented of? Now all who are not plainly blind, may ſee whoſe child thou art, for the Apoſtle ſaith, *Know ye not that the long ſuffering of God leadeth to repentance?* it doth ſo to the children of God. But whoſe child art thou? that Scripture is fulfilled in thee, which ſaith *becauſe judgment is not ſpeedily executed upon evil doers, therefore their heart is ſet in them to work wickedneſs*: and thus, thou makeſt the mercies of God a cloak for thy unrighteous actions: and yet thou wilt talke of a Redeemer, and of Faith in Chriſt: But O Friend, where is this Redeemer witneſſed, whilſt thou art yet in thy ſin, what art thou Redeemed from, who are in bondage to thy luſts? and what is thy liberty thou art Redeemed into, while thou

art a ſlave to Satan, and at his command; thoſe who are Redeemed, are ſet free from ſin, and the ſervitude of ſin; but thou ſerveſt ſin, while tho u obeyeſt the motions of ſin: Then where is thy freedome? canſt thou witneſs Chriſt died for thee, and thy ſin ſtill alive? How wilt thou witneſs his death in thee, or thy ſelf dead with him? How haſt thou put on Chriſt, who art clad with ſin, the Saints who was dead with Chriſt? and ſaith *Paul, How can you that are dead to ſin, live any longer therein?* and ſaith, *Thoſe that are dead with Chriſt, are free from ſin; and become ſervants of righteouſneſs*: and ſaith he, *Now being made free from ſin, and become ſervants of God, ye have your fruit unto holineſs, and the end everlaſting life*: but while thou liveſt in ſin, thy fruit is unholy, and the end is death; who are Redeemed by Chriſt, are Redeemed from the earth and earthly things, up to God again, from whence they are fallen; out of every kindred tongue and people, and Nation, are made unto God Kings and Prieſts, to reign above ſin on earth, and are made conformable unto his Image again, which they had loſt by ſin; but what conformity is there in thee, while thou liveſt in ſin? thou art not like him, but like the Devil; for every ſin is the Image of the Devil, who ſinned from the beginning; and while thou committeſt ſin, thou holdeſt out his Image in thee, who is thy Father, and thou his ſon, begotten in his own likeneſs. And Chriſt told the Scribes and Phariſees, who profeſſed themſelves the children of God, but lived in ſin, *That they were of their father the Devil, for his work they will do, for every ſin is the works of the Devil.* And ſaith *John, He that commits ſin is of the Devil*, and ſaith, *for this purpoſe was the Son of God manifeſted, to deſtroy the works of the Devil*: whoſoever can witneſs the Son of God manifeſted in them, can witneſs ſin Deſtroyed; but if thou ſay thou canſt witneſs Chriſt manifeſted in thee, and yet commit ſin, thou art a lyar: For, ſaith *John, whoſoever abideth in him, ſinneth not*; whoſoever ſinneth, hath not ſeen him, neither known him; *For he that ſaith, I know him, and keepeth not his Commandements, is a lyar, and the truth is not in him.* And ſaith the holy Ghoſt, *Whoſoever is born of God, ſinneth not*, for his ſeed remaineth in him; for he that is begot-

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ten of God keepeth himſelf, that the wicked one toucheth him not: and ſaith plainly, *In this are the children of God made manifeſt, and the children of the Devil*; whoſoever doth not righteouſneſs, is not of God, neither he that loves not his brother. God in all ages hath known his by their obedience, but thou ſayeſt, thou muſt live in diſobedience, or elſe thou canſt not live in the world, and yet thou would-eſt be accounted one of his too. But where is thy marke by which thou art known from the world? thoſe which are God's, are marked, and known from the world, and therefore hated of the world, but thou art in friendſhip with the world, and whoſoever is a friend of the world, is the enemy of God. Now thou that canſt conform to the worlds waies, words, and worſhip, and yet would be accounted one of God's too; O thou deceiver, thou deceiver, thou deceiveſt but thy ſelf, and men like thee; thou canſt not deceive the Lord. Take heed, repent, halt no longer between God and the world; if thou wilt owne God, thou muſt diſowne the world, and the world will diſowne thee; thou canſt not have both, for whilſt thou art ſtriving with both, thou haſt right to neither; for all things were made for the Son, both in Heaven and Earth, and he is Heir of all, even the fulneſs of all, and in him are the treaſures of wiſdome laid up, and there is no receiving any thing without him; witneſs the Son, and witneſs all; but no further then thou canſt witneſs him, no further canſt thou witneſs real poſſeſſion, but feedeth on wind, words, ſhews, and ſhadows, and art deceived by the Devil, that old Serpent, who makes large promiſes, but hath nothing to perform, but deceit: for all the promiſes are yea and amen in Chriſt, they are all to the ſeed which is the Son, and to him are all the Promiſes in the Scriptures; For he that hath the Son hath the Father alſo, and ſuch are made Free by the Son: but while thou art a ſervant to thy luſts, tho art in ſin, and art farre from a Free man. Now ſearch the Scriptures, and ſee if ever thou finde one Promiſe to thee, whilſt thou art in this condition, but that the Devil deceives thee, and leades thee to ſteal the Promiſes that were given to the Saints, who was riſen out of thy condition: but thou haſt no right to them, but all

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the plagues and woe written, are thy portion: As thou lieſt in ſin, thou ſhalt drink the dregs thereof, and wring them out, except thou repent.

Queries.

1. WHether Jeſus Chriſt be not that Covenant of light ſpoken on in the Scriptures, promiſed by the Father to enlighten and lead all that will owne and follow him out of the dark world, up to God, the Father of lights, yea or no?

2. Whether that be not the light of Chriſt which enlightens the conſcience, witneſſing there againſt all ſin and unrighteouſneſs, which convinceth and ſheweth the deeds of darkneſs, and exerciſeth the conſcience in purity and holyneſs of all that will follow and obey it, or no?

3. If you ſay that be not the light of Chriſt, then how is Chriſt the light of the world? and how doth he lighten every one that cometh into the world? and how do you diſtinguiſh between the light of Chriſt, and that which you call a natural light? and doth the light of Chriſt enlighten the creature any other way then by ſhining into the conſcience, yea or no?

4. Whether the light of Chriſt be not a ſufficient guide to all who receive and follow it, to bring out of darkneſs unto the Father, and reveal him to the creature, without adding to it any other humane helps, and was not he given to all the ends of the earth for this very end, yea or no?

5. Whether thoſe that are in Scripture called the children of light, be not onely ſuch as are gathered out of darkneſs by this light, and into it, walking in it in meaſure; and thoſe which are called the children of darkneſs, be not ſuch as whoſe underſtandings are darkened, by following the Prince of darkneſs, to ſeek out other lights from their imaginations, ſetting up Perſons, Forms, Cuſtoms, Times, Dayes, Places, Let-

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ter, and other visible carnal things to get light from, which are not the spirit of Christ, yea or no?

6. Whether it was not by the same light of the spirit of Christ, that all the holy men of God in all ages were inspired, had their Revelations, and by which they spake forth what is written in Scriptures, in a mystery to all the children of darkness: and whether the light of Christ be not the same now, that ever it was, to every one that have received in their serveral measures, yea or no?

7. Whether all those who are not onely ignorant of this light, but also enemies to it, rendering it, under odious terms, as unable to lead out of darkness, be not Ministers for the Prince of darkness, and against Christ the true light, and so are Ministers of Anti-christ, and upholders of the Kingdom of darkness, which Christ came to destroy, yea or no?

More Queries.

1. WHether can the Scriptures be read and understood by any other spirit then that which gave them forth, yea or no?

2. Whether that spirit be excluded from manifesting it self in the Saints now, in the same power and manner as formerly it hath done, yea or no?

3. Whether that spirit where it is, be not infallible, and Judge of all truth, and all deceits in its measure, as it is manifested, yea or no?

4. Whether those who have not the spirit, which is the infallible judge, have any true ground to pass the censure of excommunication, or to judge of Blasphemy in others, yea or no?

5. Whether that which is spoken by that spirit where it is, be not the very word of God, yea or no?

6. Whether the spirit of the world, by their carnal laws, grounded upon humane wisdome and reason, have any power from God to Judge that spirit where it is? and have they not in all ages, when they have attempted it, passed the censure of Blas-

Blaſphemy upon it, and ſo it hath ſuffered, yea or no?

7. Whether that ſpirit be not at unity in it ſelf, all that ſpeak by it, ſpeaking one and the ſame things, each in their meaſure; and doth it not ſpeak the ſame things now, that ever it *ſpoke* in the holy men of God? and whether all that are guided by it, be not brought into one and the ſame way to the Father, and his worſhip in ſpirit, yea or no?

8. Whether giving heed to any other ſpirits, whatever they pretend, be not the way to deluſion, and to lye open to be ſeduced into rent, Schiſme, and Hereſie, yea or no?

9. Whether any who have not this infallible ſpirit in themſelves, which is the onely light, and guide, and judge, be fit and able to teach others? or did the Lord ever ſend out any to teach who hath not this ſpirit, yea or no?

Certain Queries to all you Prophets that Propheſie for hire, and all you Prieſts that teach for money and bear rule by your means; and all you Shepherds that ſeek for your gain from your quarters: anſwer theſe, for they are given forth for the generall good of all people.

1. Q. WHether you will own *Jeremiah* to be a true Prophet, which cryed againſt the Prieſts that bare Rule by their means: and whether you will juſtifie theſe that bear rule by their means which *Jeremiah* cryed againſt?

2. Whether you will own the Prophet *Iſay* to be a true Prophet of the Lord, which the Lord ſent to cry againſt them that ſought for their gain from their quarter: and whether you will hold up theſe ſhepherds which ſeek for their gain from their quarter now, as he cryed againſt them?

3. Whether you will own *Ezekiel* to be a true Prophet of the Lord, which the Lord ſent to cry againſt the ſhepherds, which fed themſelves with the fat, and cloathed with the wooll, and made a prey upon the people: and whether you will juſtifie theſe ſhepherds that ſeek for the fleece now,

and

and for the Woll, and the Fat, and make Prey upon the people, which *Ezekiel* cryed woe againſt?

4. Whether you will owne *Micha* to be a true Prophet of the Lord, which the Lord ſent to cry againſt the hireling Prieſts and Prophets, that Preached and Propheſied for money, and whether you will juſtifie theſe things now, which the Lord ſent him to cry woe againſt then?

5. Whether you will juſtifie ſuch as Jeſus Chriſt cryed woe againſt, which was called of men Maſter, and had the chiefeſt places in the aſſemblies, and ſtood praying in the Synagogues, and laid heavy burdens upon the people, and loved ſalutations in the Markets; and whether you will juſtifie theſe things which he cryed woe againſt?

6. Whether you will juſtifie ſprinkling infants, ſeeing there is not a word of Scripture to prove it?

7. Whether you will juſtifie ſinging *Davids* Pſalms, his quakings, prayers, and tears, and his condition turned in Rime and Meeter, and ſung in the world, yea or no?

8. Whether ever any of the Apoſtles or Miniſters of God did receive Tythes after Chriſt was riſen, yea or no?

9. Whether ever any of the Diſciples of Jeſus Chriſt, or believers that believed in him, after he was riſen, did pay Tythes according to the old time, after the ſubſtance was come, yea or no?

10. Whether theſe be not the Teachers ſpoken of, which ſtand rayling in the Pulpit, and are in envy, and ſue men at the Law, and are proud and covetous, be not them which goe in the way of *Caine*; and through covetouſneſs make merchandiſe of the people? and are they not to be cryed againſt now, as *Paul* and *Peter* did then?

11. Whether theſe be not the Teachers that ſeek for great augmentations, and great Benefits and Tythes, be not as they which the Scripture ſpeaks of, which run greedily after the error of *Balaam*, who periſhed in the gain-ſaying of *Core*, ſeeing the Apoſtle ſaid, He covered no mans ſilver nor gold, nor apparel, but wrought with his hands, that he might be example to all that followed him?

12. Whether they do abide in the Doctrine of Chriſt which

compels people to ſwear, or the Doctrine of the Devil? when Chriſt ſaith, Swear not at all, but let your yea be yea, and nay, nay, whatſoever is more, is evil.

13. Whether the outward Temple was to be held up after Chriſt was riſen, yea or no? ſeeing *Stephen* was ſtoned to death for witneſſing againſt it?

14. Whether a man ſhall be made free from the body of ſin, while he is upon the earth, yea or no?

15. Whether you will own that Chriſt which ſaid, be not ye called of men, Maſter? or whether you will be called of men, Maſter, and ſo deny that Chriſt?

16. Whether that was the true Chriſt that forbad theſe things? and whether you will own that Chriſt as an Example to follow him, who is the way, the light, and the truth?

An Exhortation to all people that have a deſire to know the Truth, that the Truth may make them free.

EVery one that hath a deſire to know the truth, that the truth may ſet you free, mind the light of God in you, that ſhews you ſin and evil, that which checks you when you do amiſs, either when you lie or ſwear, or are proud or covetous, or oppreſs, or envy, or hate, or backbite one another, or uſe any deceit, there is ſomething in you that will check you, and tell you that you ſhould not do ſo, if you hearken to it, that which ſhews you your vain thoughts, and wandring deſire, and wicked imaginations, if you hearken to that, and let it guide your minds, It will turn them within, and ſhew you how you have ſpent your time, and bring you to conſider of your waies and your doings, that you may forſake that which is evil, and turn to the Lord, that he may have mercy upon you: this light within, if you hearken to it, it will not ſuffer you to do any wrong to any man, but to do to all as you would be done by; and obeying it, it will teach you to deny your ſelves of pride and covetouſneſs, and oppreſſion, and drunkenneſs, and lying, and ſwearing, and vain talk, and

and ſooliſh jeſting and all vain delights and pleaſures whatſoever: and minding this light within, to be obedient to it, it will croſs your earthly wills, and turn you out of the luſt and filth of the fleſh, and lead you out of all the worlds waies, and words, and cuſtoms, and faſhions, and worſhips, and delights, and vanities whatſoever, and bring you to delight in the Lord, to do his will, in yielding obedience to his commands, in what the light doth require of you to be done, that you may caſt off the works of darkneſs, as this light within makes them manifeſt to you, this light within you will not ſuffer you to eat and drink, to make your ſelves wanton; if you harken to it, and let it guide your minds, this light within will not let you wear apparel to make your ſelves proud, and burthen and oppreſs poor creatures, if you hearken to it: and here is your teacher, this light, obeying it; and here is your condemnation, this light diſobeying it, this light is not without you, a chapter or a verſe, but the light is within, as it was in them that ſpake forth the chapters: Ye have a light, to the which you do well to take heed, as unto a light that ſhineth in a dark place, untill the day dawn, and the day-ſtar ariſe in your hearts. Take heed to that light, leſt ye be condemned by it: obeying it, it will ſhew you the way to ſalvation; diſobeying this light, it will condemn you.

Now you have time, prize it, and take heed of rejecting the counſel and admonition of the Lord to your ſouls, as you will anſwer it before the Lord, conſider of it, and lay it to heart, this is the day of your viſitation.

Freind, *D. W.*

MY love ſalutes that which is pure of God in thee, mind that light of God in thy conſcience which checks and reproves thee for ſin and evil; and it will turn thy mind within, and ſhew thee the evil of thy doings, and tell thee plainly thou ought not to act in that which is evil, this is the light which Chriſt Jeſus hath enlightened every one that comes into the world withall, and this light will not onely ſhew thee thy evil deeds, but it will ſhew thee the good way which thou ought to walk in, yeilding obedience to this light, which diſcovers unto thee ſin and evil, it will teach thee to deny that which is evil, as the light makes it manifeſt unto thee in meaſure, and this light which Chriſt hath given to every one to enlighten thee withall, it will not onely teach thee to deny that which is evil, but it will teach thee to act in righteouſneſs, and to do unto all as thou would be done by, Loving this light, thou wilt bring thy deeds to the light, that the light may prove them, and here is thy teacher preſent with thee, obeying it the light, and hating this light which makes manifeſt ſin and evil, here is thy condemnation eternally. Now thou haſt time prize it, and put not the day of the Lord afarr off, for the time paſt is unrecoverable, the time to come is uncertaine, the time preſent is thine, now while time is, improve thy talent, which the Lord hath given thee, that thou mayeſt receive the Bleſſing, which is, ***Well done, thou good and faithfull ſervant, thou ſhalt be made Ruler over much:*** but on the contrary, if thou be negligent and ſloathfull, and ſlight the mercies of the Lord to thy ſoule, and hide thy talent in the earth, then thou art that ſloathfull ſervant who ſaid Chriſt was an auſtere man; for the Lord hath given every one a meaſure to Profit withall, then thou muſt receive thy portion, Go ye curſed into hell prepared for the Devil and his Angels. Now it is called to day, ariſe and put off the old man with his deeds, for the old man muſt be put off with his deeds

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in meaſure, before the new man can be put on with his deeds, which is after God created in righteouſneſs, and true holineſs, therefore in the feare of God worke while it is day, for the night comes when none can worke, it is ſaid, Rejoyce O young man in thy youth; But know for all this thou muſt come to Judgement. Now friend conſider what thou art a doing, and take heed of ſpeading thy time careleſly without the fear of God, and the Lord give thee underſtanding that thou mayeſt ſee what thou art doing, that thou mayeſt chuſe the good and refuſe the evil.

From a friend to thy ſoule, and to all that love the Lord Jeſus Chriſt in ſincerity, and in truth. This was I moved to write to thee, who am a priſoner of the Lord in *York* Caſtle, whoſe name in the fleſh is

John Killam.

ALL friends in your ſeveral meaſures, dwell and abide in that which is immortall of God in you, which is begotten by the miniſtry of the word, which is not of the world but leads out of the world, and crucifies the world, who in it dwells this doth witneſs, ſo all to the witneſs keep your minds, and upon it wait, and be attentive, that you all in the tenderneſs may be kept, and the witneſs preſerved, waking and alive in you, that which witneſſeth with the Juſt and righteous pure God in you, againſt all deceits, hypocriſie, or ſelf-ends in you, that herein you may be preſerved every one in your meaſures faithfull to God, who hath called you, that herein you may grow out of the world, ſelf, fleſh, and the knowledge thereof, which all defiles and periſheth, into purity, righteouſneſs and holineſs, which condemns the world, that in the true ſavour and diſcerning you may grow to ſever between the precious and the vile, the clean, and the

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unclean, the pure, and the unpure, that you may know and owne the pure life in one anocher, the pure language, and the pure voice, that true Judgement may pass upon that which is contrary, least for want of savour and true Judgement, you joyne with the unclean spirit which spots and defiles, staines and darkens the understanding, and then slothfulness gets up, and earthly mindedness, and self-endedness, and self takes its liberty, which all staines and dishonours the truth of God, the father of truth, from whence all truth proceeds. But woe from the Lord will follow the careless slothful disobedient, rebellious one, who causes offences, so all in the presence of the living God, to the witness of God in you I speake, to feare the living God of life and Power, and in it dwell, that in it you may be preserved; low and tender your minds to the measure of light; which manifests darkness, and what out of it ariseth, which is contrary to the light, drawes from the light, and so draws from God, that in the light this may be seen, Judged, and condemned: and here you are kept in your measures and daily growth, out of the world, self, flesh, or whatsoever is of the same, that all things may be given up into his will who is God over all, and creator of all, whose owne all is, and here you are kept single and free, Just upright and pure every one in your measures, in the continuall exercise in a growing condition, the witness being kept waking: but I do you all warne to take heed of setting up a false rest out of light in the carnality, in the form, without the life and power, painted with the word of truth; catched in the comprehension & talked of, such feeds death in whom death raign, and such with the light which they are turned from, are seen Judged and condemned, Ignorance not to be pleaded. So all tender ones, who feare the living God, and abide to the light which opens, manifests, and discovers within, that upon it you may wait for teaching, and direction, looking out at any, but every one in particular, mind the light of the Lord Jesus; which hath convaiced you to be your guide and teacher in all things, bringing all your thoughs, words, and actions, to the light, by it to be tryed and proved, at it to ask councel and direction, and here God alone is teacher, orderer, and mighty counceller, who is the everlasting Father and Prince of peace and joy; and here true Judgement is set up, which keeps in the watch and the cross, and

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here true peace is preſerved, which ſtands in obedience through the Croſs; and herein true favour you grow, and in the diſcerning and the pure wiſdome you grow, in your meaſures received from the fountaine which orders all, and diſtinguiſhes between the precious, and the vile, and the two ſeeds, and what is of the one, and what is of the other, and what to owne, and joyne with, and what to deny & croſs, as in particular, ſo in general, and here ſelf is kept out, and Judged out, and the falſe voice and falſe Language; or any thing which ſeparates and leads out of the obedience, out of the croſs, and out of the oneneſs; ſo here in the croſs you all are kept watching over one another, and building up one another, in that which ſtands out of the will, and out of words; and puts an end to words, and here is the Bleſſing, and in your meetings the Lord will be ſeen preſent, manifeſting himſelf by his Power, and ſo you will know of a truth he is among you; ſo all as tender your eternal happineſs, and priſe the love of God, take heed of ſetting up a reſt or peace out of the croſs, out of the obedience, for there you ſettle upon the lees, and crucifies the Juſt one in you; and all this is but in time, and will be deſtroyed by that which is out of time and done away, take heed of giving way to the earthly ſpirit, or hearking to the earthly voyce which draws the mind from the pure eternall into the earth and earthly things; and viſible fading created objects which adulterates the heart from God, and leads away the mind and affections from the eternall, and cumbers the ſame, begetting earthly care for ſtore of fading things, which are in time and which time periſheth; which keeps out of the obedience, ſmothers the light, and involves in darkneſs, darkning the underſtanding, and inſlaves the creature, and brings into bondage to the earth and earthly things, and captivates and covers the ſeed in the earth, and here is the curſe and wrath and Plagues which to *Eygpt* and to *Egypt* King is due, and all this comes by careleſneſs, not obeying in the meaſure of light, which leads the affections from below out of time to God the beginning and end of all time: in whom is fullneſs the living fountain of all goodneſs, eternall Riches and treaſures, & here is the liberty of the children of God, who from the earth are redeemed, and this liberty you come to know every one in your meaſures abiding in the croſs, ſo that which is not

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eternall, but leads into the ſnares of death, which in darkneſs lies, which by the light is diſcovered by the word, which is a Lampe to the feet, and a light unto the Pathes; but take heed of uſing your liberty as an occaſion to the fleſh, for that ſtaines, and the fleſh is apt to catch its liberty by that eye and eare which is outward and leads out into the motion out of the life, and this by the light is ſeen and Judged and condemned, ſo all friends to that which is eternall of God I ſpeak, that it you may mind, and in it dwell, the light which comes from God, who is eternall, that by it your minds may be kept out of the carnall, leaſt while you imbrace the carnall you looſe the eternall; and ſo in the end looſe both, for time ends all things that in time is. So God almighty of wiſdom and power keep you in the pure feare and awe of himſelf the powerfull Father, all of you tender and faithfull in your meaſures, your minds up to him, he to be your guide in all things, who leads out of the way of error, that he in all things may be glorified praiſed and honoured, to whom all is due, even God over all Bleſſed for ever. I reſt a friend to your ſoules, whoſe joy and delight is in your ſoules eternall well-fare, which was the cauſe of now writing: one with the life in all which comes from the Father,

19. day of the 11 month. 1654.

James Parnell.

FINIS.